302 824 of wood (Fig. 139, b-d) and those put together from short sticks of raffia leafstalk bark (Fig. 139, a). Frequently a fragrant hair powder (akūt), used by members of either sex but made only by women, is added to the oil. In preparing it, the roots of the following four plants are mixed together:

1. Cyperacea Cyperus articulatus L. (andǎ́k);
2. Moracea Dorstenia scabra (Bureau) Engl. (azŏ́m Fang);
3. Urticacea Trymatococcus africanus H. Baillon (ngṓnă III);
4. An undetermined grass called niasăda.

/Figs. 139 and 140 appear here in the original text./ /189/ /Fig. 141 appears here in the original text./ In any case, they mix two or three of these roots if they cannot get all four of them. The roots have to dry for two months in the hut and are then completely ground to a powder -- in the case of the Trymatococcus this is done only with the bark -- and they are then sifted through a basketwork plate by tapping it with a knife (a kūt, "to tap"). The roots produce an agreeably scented yellowish powder.

302 827 The Pangwe dislike hair on the rest of the body as much as they dislike it on the face. Underarm hair is shaved off with a razor (Fig. 140) "because of the bad smell"; pubic hair is shaved off -- again by both sexes -- because it is believed to cause itching. /Fig. 142 appears here in the original text./ There are, of course, always people, like good old Otu-Mfŏŏ, who will not bother with this kind of attention to the body.

412 Just as we use pocket knives, the native uses /190/ one-edged or two-edged knives (okŏ́ń), Figures 141 and 142, which he forges himself and carries in sheaths made of brass, leather, hide, etc. at his belt.

515 164 The farther north one goes in the region, the more industriously do the Pangwe brush their teeth. This is done with a stick spliced at the top (Fig. 143) which at times is attractively wound with brass and wire and often serves as a walking stick. Nevertheless the Pangwe do not have nearly such good teeth as one might imagine. Among the Fang at least I never once saw an immaculate set of teeth among adults. The molars are often astonishingly poor, but the front teeth, on the other hand, which are commonly chipped to a point, are better preserved, perhaps because they alone are properly brushed.

586 insurmountable aversion to him; 3) repeated theft; 4) sorcery by which the woman kills (poisons) the children of other women, and the man is afraid that sooner or later he will likewise become her victim; 5) the slow development of the woman who was a child when married, in other words, the man had overestimated her age (this case is as characteristic of the Negroes as the reason given for it: "So that his money will not be spent for nothing"); 6) such diseases as leprosy, elephantiasis of the feet, and a form of dysentery (tiɛ), if they appear soon after marriage.

In certain cases it may also happen that continued adultery and sterility of the wife lead to divorce.

If the reason for the return of the wife is well founded, which in most cases it doubtless is because a Negro will not give away his wife for nothing, the purchase price is returned, or in case the father-in-law has more daughters, a sister of the ex-wife is given in exchange for the unsuitable one. /264/

[691] Naturally, quarrels arise in great abundance on such occasions, and legal proceedings stemming from the refusal to return the purchase price of a wife constitute, next to cases of adultery, the majority of all litigations.

4. Medicines, Influence of Sexual Intercourse

842 In the opinion of the Pangwe, the seed is formed in the
827 nipple. This idea was probably arrived at through the fact that at the time of sexual maturity the breasts swell and at times even attain the size of the breasts of girls of the same age. From the nipple the seed flows into the pubic region to the mons pubis (edă'k) and is deposited there to flow out during coitus (see medicine for gonorrhea, Vol. II, p. 50). There would be too much [302] if the pubic hairs were shaved off. Hence they are merely cut short as a hygienic measure dictated by the hot climate, the secretion of sweat, and itching skin rashes. Concerning the significance of the testicles, the Pangwe are in complete ignorance; they believe that they merely serve to erect the penis.

841 Menstruation is the sign of the ability to bear children and is looked upon as an effect of the moon (ngɔ̄'n = girl and moon).

844 see it, and if she sees it she will have no more children. The mother is then washed with very hot water in which pimento has been steeped; after this her abdomen is bound with a belt of bark (ewaġ) which she keeps on for several days.

846 After the birth of her child, a young mother is known by the name of nzinze, which she keeps until she has the right to resume relations with her husband. She has a special bed in the hut, on which a [841] menstruating woman may neither sit nor lie so as not to give scabies to the mother and the newborn. The young mother rests for about three months, during which she does no work and bathes every day with water as hot as she can stand, the lumbar region especially being [751] bathed. Moreover, after every bath she is smeared with red paste (ba) to prevent scabies.

Recovery from childbirth is marked by a celebration (okula mon). The first time she goes out, the woman carries a package of ba, a piece of which she places on every tree stump she meets on her way, to mark her path. On her return she prepares a large quantity of food she has brought back. The husband invites the men of his tribe, and the wife invites the women of her husband's tribe. When the food is ready, it is taken to the men in the watchers' hut, where the child is also taken. The women eat in the hut.

846 To improve the quality of her milk, the young mother drinks pro-
827 gressively, if necessary, three medicines:
751 (1) An infusion of aseh roots.

(2) A milky-looking infusion of pieces of tubers of a plant with a thorny stem (ekon bõkun).

(3) Latex from a rubber plant.

761 It may be that the child dies at birth. Three causes for this are
789 recognized:

An evur has eaten the child. To prevent this from being repeated and so that the woman will in the future bring living children into the world, she resorts to the practitioner. He goes into the forest armed [83] with a machete and a basket. He gathers the bark of an ovaṅ, and also brush and vines that grow under this tree. On his return to the village he divides his collection into two parts. One part, mixed with water, is put in a large rectangular container of banana leaves called etok, which has been filled with the blood of a domestic animal sacrificed for the welfare of the woman. She then immerses herself